

Pam-India

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Missionary Cameralogs



Assam

AMERICAN BAPTIST
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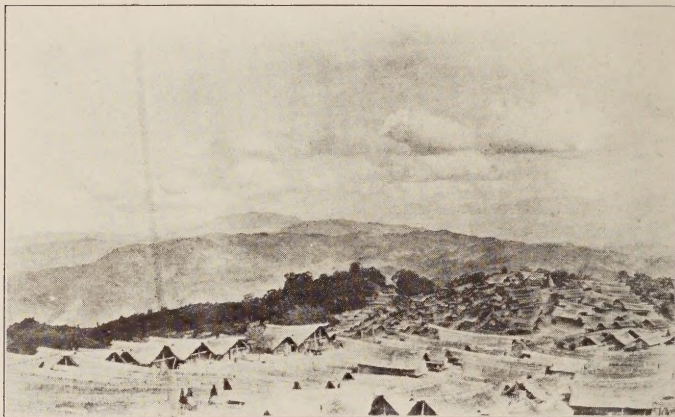
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HISTORICAL AND PICTORIAL SERIES

ASSAM

- I. A PEEP THROUGH THE LENS—
showing at a glance the people and
country.
- II. TIME EXPOSURE—
being a more minute consideration
of the land and people.
- III. DEVELOPING—
giving a resumé of the beginnings
of missions in Assam.
- IV. FINISHING TOUCHES—
showing the present missionary
work.



Native Village in the Hills of Assam

- *Assam is one of the provinces of British India.*
- *It lies south of Tibet, the Gibraltar of the non-Christian world, between Burma and Bengal.*
- *Its position is strategic; it is one of the pathways of civilization into central Asia.*
- *The country has an area a little smaller than New England and a population half a million larger.*



Foreign Residences among the Hills

☯ *The people of Assam converse in 167 different languages.*

☯ *There are no cities in the province, only six towns of 10,000 and some 27,000 villages. Eighty-five per cent of the population are engaged in agriculture.*

☯ *There is little extreme poverty in Assam; the people are well off on twelve to twenty cents a day.*

☯ *Cherapunji in Assam has the largest known rainfall in the world.*



A River among the Mountains

I. A Peep Through the Lens

THE unknown is always alluring; so should the study of a country be that is seldom read about, seldom visited, infrequently mentioned. Assam is such a country. Lying off the highway of trade and travel, almost exclusive in its retirement beyond the hills, it has received less attention and publicity than other Oriental countries but it is, nevertheless, a land of interest and importance.

It is a small country in the extreme northeast of India, locked in by mountains, having its chief outlet through the great Brahmaputra valley to Calcutta, the second city of the empire. The country may best be described in two words—mountains and plains; mountains to the north, east and south peopled by savage and sturdy tribes; and between the ranges an expanse of flat, fertile land, extending 450 miles, watered by the Brahmaputra and many

smaller streams. The mountains are filled with wild men whose hearts are accessible and responsive. They number over one million in our Baptist territory. The plains are more densely populated with proud Hindus, bigoted and faithful Mohammedans and despised outcastes, who aggregate three million in the Baptist field.

The position of the country is strategic. At the very door of Tibet, the last land to be opened to Christianity, and close to western China, it is one of the pathways of civilization toward central Asia. The pass of the Himalayas through which the people of Asia early entered India and which is supposed to be the most practicable pass of the whole range is in the northern corner of the province; and communication with western China may soon be made easy by the building of a proposed railroad which will run through Assam and upper Burma.

Large sections of the population of Assam are of mixed origin though there can be found a few tribes of pure Mongolian descent. Centuries ago through the north-



One Type of Native

eastern and northwestern mountain passes came crowds of people from the borders of China and Burma en route to India proper and many of them stopped in the attractive



A Girl of the Valleys

valleys of Assam and became merged with the original inhabitants. In the thirteenth century, by these same routes, the Ahoms entered and dominated the country for 500 years, giving to the province its name. The more recent immigration of coolies from central India, occasioned by the extensive tea industry, is adding still another type to the already diversified population.

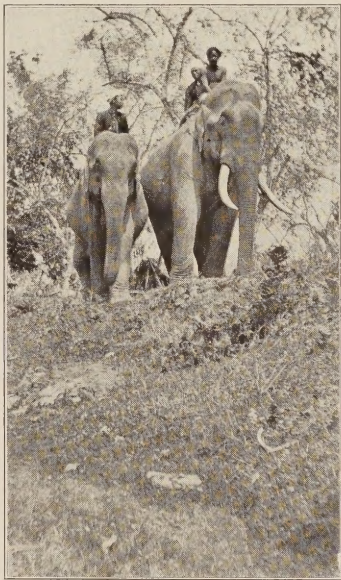
The people number over seven million,

six million in the plains and approximately one in the hill districts. The valley dwellers are engaged almost entirely in agriculture and working in the tea gardens and, unlike the natives of many other parts of India, are fairly well off though they average only from twelve to twenty cents a

day in wages. In civilization they range from the highest culture to the basest ignorance but superstition, the fruit of the most common religions, Hinduism, Mohammedanism and Animism, holds all classes in a pitifully strong grip.

The country in climate is tropical though it lies very largely in the temperate zone and the excessive vegetation and decay, due to the abundant rainfall during six months of the year, breed mosquitos which cause much malaria and fever. After October the rain gives way to steady sunshine interrupted only by the early morning fogs over the rivers. The largest known rainfall in the world occurs at a village in the Assam hills. Dense jungles, sheltering tigers, leopards, monkeys, wild elephants and other animals, cover the sloping hills while fields of tea and rice stretch for miles in the plains.

The mixed origin of the people and the exclusiveness of the tribes have resulted in the growth of 167 different languages. Frequently in the hills neighboring villagers cannot converse. The hardest task of foreigners is to master a reasonable number of tongues and reduce the spoken dialects to written vernacular that will be intelligible to many.



In the Jungles



Native Homes

☉ *The motto of Assam is, "Never do today what you can do tomorrow."*

☉ *The people fall into three classes—(1) the savage tribes of the hills; (2) the coolies and ex-coolies of the tea gardens and other outcastes; (3) the Hindus and Mohammedans of the plains.*

☉ *Less than 5% of the people can read and write; of women, one in every 330.*

☉ *The country, drained by the Brahmaputra and its tributaries, is the bed of more rivers than any other section of its size in the world.*

☉ *The hill tribes were savage head-hunters before missionaries entered their territory.*



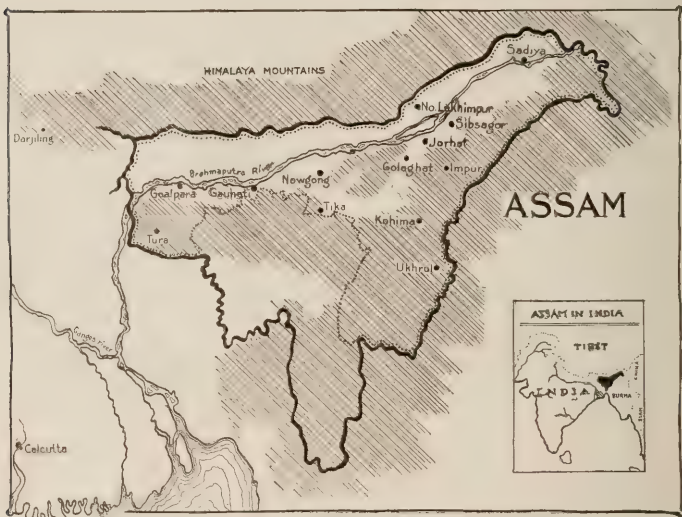
Rapid Transit in Assam

☯ Sick and dying people are often treated most cruelly because of superstition and ignorance of scientific medical methods.

☯ Three religions are common in the country—Hinduism, “the most degrading religion in the world,” Mohammedanism, and Animism or spirit-worship.

☯ Tea estates cover 1820 square miles—larger than Rhode Island. Working on them are 170,234 coolies (equal to the population of New Hampshire and Vermont).

☯ 175,000,000 pounds of tea are shipped annually from Assam; a “small” tea garden employs 1000 coolies.



Map of the Province Showing Baptist Stations

II. TIME EXPOSURE

The outline of Assam, including the Surma as well as the Brahmaputra valley and the vast hill regions, is somewhat similar to that of India as the accompanying map shows. The province covers 61,471 square miles besides containing much territory not under government control. The Surma or southern valley is separated from the northern river bed by a spur of the Himalayas, called the Assam range. The Brahmaputra river, flowing along the entire northern stretch is navigable the whole year for large steamers and makes a natural highway for the extensive commerce of the province. With its sixty tributaries it forms a network of more rivers than are found in any other section of its size in the world. The entire valley with a large

portion of the hill tracts north and south is exclusively Baptist ground. The Surma valley is occupied by several other denominations.

Assam has been a battle ground of religions as of races, and the result is a conglomerate photograph. Before the introduction of Christianity, Hinduism, Mohammedanism and Animism, with a slight sprinkling of Buddhism, held sway with Hinduism controlling fifty per cent. of the population. Hinduism is said to be the most degrading religion in the world. The Saktist doctrine which some of the Assamese Hindus follow with notorious zeal teaches "that the lusts of the flesh prevent communion with God and that the best way to overcome them is to indulge them to satiety." Frequently the "holy men" are the vilest men in the district. Under such an immoral code it is little wonder that much of the living is on a low plane. A few lines from a Hindu catechism show the condition of the women who live in the atmosphere of such beliefs. *Ques.*—What is the chief gate of hell? *Ans.*—A woman. *Ques.*—Who is the wisest of the wise? *Ans.*—He who has not been deceived by a woman. *Ques.*—What are fetters to men? *Ans.*—Women. Many of the Hindus, however, do not subscribe to this creed. Mohammedanism is faithfully followed among one



Hindu "Holy Men" (not priests)

quarter of the population and the vices so characteristic of the followers of the prophet are indulged in extensively. Animism is the religion of the hill tribes and holds the people in a bondage of fear for it teaches that evil spirits lurk everywhere and need constant conciliation.

The people of the plains are distressingly indolent. They are satisfied if their bullock carts make two miles an



A Gentleman of the Hills

hour and all labor which can be postponed is laid over till the next day—or the next. Less than five per cent. of the population can read or write; of women, only one in 330. There is at present in all India an intellectual movement, the product of Christian mission schools and government education, which is vastly changing this proportion of illiteracy. Superstition is prevalent among all classes and religions. The Hindu will not use the Christian's implements in work for fear of his gods; the spirit-worshippers will not plant a certain fruit tree, believing that death will follow. The tribes of the hills are very crude and in many cases savage.

In fear of the spirits and in ignorance of physiological facts they commit all sorts of cruelties and absurdities. In one tribe when a person



Naga House Decorations

dies the family of the deceased is turned out of the doomed house and all the property is destroyed to appease the angry spirit who was responsible for the death. In another, dying people are yelled at and shaken violently; the bodies of sick babies are cut by anxious mothers who try in this way to release the spirit that is causing the illness; among the Ao Nagas the dead are not buried but are suspended over fires in the houses for weeks before being placed in rude sheds just outside the village. The final resting places are decorated with human skulls procured for the occasion. Christians among these people now bury their dead.

In color and physique the people differ as widely as do Americans, due to the mixture of races. There are black skins and light, bodies stocky and slender, apparel ranging from nothing at all to up-to-date European garb. No distinct type is found as is the case in other Oriental countries.



One Method of Travel in Assam

- *The Assam Mission was the second mission established by the Baptists of America.*
- *The first missionaries to Assam entered an almost unknown, unvisited territory; only a few government officers had preceded them.*
- *The first mission station was opened in the extreme northeastern corner of the province, the farthest possible point from familiar ground.*
- *Some of the stations were started in response to appeals or suggestions from the government.*



A Mission Bungalow

☉ *The pioneer missionary to the Naga Hills went among the wild men without government protection and in the face of official warning.*

☉ *Of the 70,234 coolies on the tea estates, approximately 4000 are Baptist Christians.*

☉ *The once wild tribes of the hills now supply a large proportion of the converts.*

☉ *The spirit-worshippers are very responsive to the Christian teaching. The Hindus and Mohammedans are more inaccessible.*



Native Crafts and Modern Steamships

III. DEVELOPING

To these people who peculiarly blended refinement and barbarism, culture and superstition, two Baptist missionaries of Burma, Mr. O. T. Cutter and Rev. Nathan Brown journeyed in 1836. In their frequent explorations from Burma they had come upon the hill people of Assam to the north and west and had been greatly attracted to them. Inquiries brought from the government officers the strongest appeal to undertake a mission among them so Mr. Cutter and Mr. Brown determined to make the attempt.

With their families they went to Calcutta and began the long journey up the Brahmaputra river in frail native crafts, passing through schools of crocodiles and turtles in the treacherous currents of the river and reaching their destination, Sadiya, six months after starting. It is worth noting that they did not venture just over the border in their first visit but traveled boldly to a point in the extreme northeastern part of the province, a region that is now visited daily by steamers making the trip in two weeks.

A school was opened almost immediately and within a week had enrolled twenty boys, five of whom were learning English with "eagerness truly astonishing." Other schools were started in villages near by and zayats were built along the roadside for preaching. A printing press was set up and in less than two years time, eleven books and parts of the gospel of Matthew had been prepared and printed in Assamese.

The Board and home churches followed the new missionaries with interest and in 1837 Rev. Jacob Thomas and Rev. Miles Bronson, D.D., with their wives, left America to join the pioneers. They started on the journey up the Brahmaputra at an unfavorable time when malaria was rife and rain was too abundant. Dr. Bronson was taken seriously ill en route and Mr. Thomas, hoping to obtain medical aid at Sadiya, pushed on alone when his boatmen refused to continue the journey. Within sight of the



A School Compound

mission house his boat was sunk by a falling tree and Mr. Thomas was drowned. So the remaining new missionaries who were safely escorted to Sadiya after the accident began their work under the shadow of a tragedy.

In the following spring, Dr. and Mrs. Bronson left Sadiya to open a station at Jaipur, the seat of the new tea industry, and in less than a year the other missionaries followed them. Work at Sadiya had become impossible, for rumors of war and massacres had frightened the natives from the section. With this removal to the new station another chapter of the history was begun.

These first efforts had been made among the people of the plains. The hill tribes, notoriously savage and defiant, were untouched until 1839 when Dr. Bronson made a trip to the Naga Hills. Here, he was given a reluctant welcome and was kept waiting three days outside a village gate. The next year, with his wife and Rev. and Mrs. Cyrus Barker and Miss Bronson, he settled in the strange village but soon after, because of the death of Miss Bronson



Godhula

and because of much sickness among them all, he and his companions returned to Jaipur.

Thirty years elapsed after this brief sojourn before Rev.

E. W. Clark, D.D., of Sibsagor in the plains, determined to settle in the distant hills, though he must do so without government protection and in the face of warnings from the Assamese Christians. Godhula, Dr. Clark's native teacher, catching his master's enthusiasm, volunteered to make the first venture and tactfully and slowly approached a savage village. Here, after months of risky experiences, he won the partial confidence of the people and made it possible for Dr. Clark to take up permanent abode there, the first white man to do this.

Those who have seen what the dwelling of a naked, unwashed Naga savage is like can best picture what must have been the inconvenience suffered by Dr. Clark during the seven and a half months he shared the house of some Naga bachelors. In spite of repeated outbursts against him and threatened death he remained until he had gained a band of faithful followers who left their native village and set up a Christian community. In this way Molung village, a community of converts, was established in the Naga Hills and Mrs. Clark was carried up the precipitous

mountain slopes to join her husband in the work. Her account of their twenty-five years of service in the wilds, found in "A Corner In India," reads like a romance.



A Naga Warrior



A Christian Association

☉ *Baptists are responsible for three fifths of the area of Assam and four sevenths of the population plus the uncounted tribes on the northeastern frontier.*

☉ *The population of the Baptist territory is about four and a half million; the religions met are five in number; the missionaries use fifteen languages.*

☉ *There are thirteen Baptist stations, sixty-seven missionaries and 428 native workers.*

☉ *There are only four physicians in this number.*



Kindergarten at Nowgong

● Industrial schools and workshops have been established as well as regular schools, hospitals, dispensaries and churches.

● Eighty two of the 161 churches are self-supporting and some have evangelists on the field.

● Baptist endeavor has met with marked success since the beginning.

● Still, among four and a half million people, two hospitals, three dispensaries, four doctors and sixty seven missionaries (counting the wives), are inadequate.

● 78,861 hill people and 377,000 plains people are quite untouched.

IV. FINISHING TOUCHES

Baptists are responsible for more than three-fifths of the area of Assam besides some territory beyond the boundary, and for over four-sevenths of its population — or four and a half million people. To meet this opportunity we have thirteen stations: Goalpara, Gauhati, Nowgong, Golaghat, Jorhat, Sibsagor, North Lakhimpur and Sadiya in the

plains; and Tura, Tika, Kohima, Impur and Ukhrul in the hills (see map page 10). Sixty-seven missionaries, counting the twenty-eight wives of missionaries, are in charge.

The work falls under two heads, namely: — for the people of the plains and for the people of the hills.

The people of the plains are Hindus, Mohammedans or out-castes. Work among the first two classes has never been entirely successful for several reasons. Hinduism with its caste rules of iron, with its over-bearing and enslaving priesthood and its weak conception of sin makes progress difficult in the winning of its votaries to a better faith. Mohammedanism, though not so wide-spread, possesses faithful and bigoted adherents who



Rev. Tonaram, an Evangelist
of the Plains

are almost unapproachable. In addition to this the small number of missionaries, and the lack of training in the native helpers have crippled aggressive work. The efforts for these

people have naturally been more or less overshadowed by the very fruitful work among the outcastes, or the coolies and ex-coolies of the tea gardens, who are much more responsive and have therefore received greater attention. These coolies are almost entirely immigrants from central India who have been recruited in large numbers for the extensive and prosperous tea industry of Assam. Having, in many cases, received some Christian instruction before leaving India, they are eager to hear more of the gospel; and in the strain of adjustment to new ways they are very grateful for the advice and aid which the missionaries offer. Work for them was begun in Sibsagor in 1871 and is now carried on from Sibsagor, North Lakhimpur, Golaghat, and Nowgong. These people, coming in great numbers to remain as permanent residents, will have a powerful influence on upper Assam.

The Christians of the plains have formed six associations which employ evangelists and meet regularly for mutual encouragement and aid. The majority of the members are outcastes.

The tribes in the hills are so distinct from each other in language and customs that work undertaken for one tribe cannot be applied to another, and numerous and separate fields are therefore necessary. This work is now carried on among the Garos from Tura and Gauhati; among the Rabhas from Goalpara; the Mikirs from Tika and Golaghat; the Nagas from Impur, Kohima, and Ukhrul



School Girls



Men of the Mikir Tribe

and among the Abor, Miri, Mishmi, Kampti, and Singphos tribes from Sadiya. To make the situation clear it is necessary to give separate accounts of these distinct enterprises.

The Garo work, which is the largest in Assam, was initiated by two Garo men, rather than by missionaries. As early as 1847 a young Garo student in the government school, named Ramkhe, found a tract and became interested in Christianity. It was not until 1863, however, that he and a companion, Omed, sought instruction from an evangelist and upon conversion became messengers to their people. The first Garo church was organized in 1867 by Dr. Bronson and a permanent station was established at Goalpara with Rev. I. J. Stoddard and Mrs. Stoddard in charge. But this endeavor was made for the few Garos scattered in the plains near Goalpara. Nothing so far had been done for the wild Garos of the hills who, because of their persistent head-hunting propensities, had been brought under government control. The government

officers, after several vain attempts to subdue their unruly and altogether uncontrollable subjects, appealed to the missionaries for cooperation. In response Rev. M. C. Mason, D.D., and Rev. E. G. Phillips, D.D., went into the Garo Hills and began the work at Tura that has resulted in such wide-spread success.

Tura is the seat of government for the Garo Hill District. The district's population includes 140,000 Garos who are savages for the most part and Animists, but quite independent in spirit. When converted, they are eager to take initiative in church work and responsibility for evangelizing their own and other tribes.

The Rabhas are a partially Hinduized, animistic tribe living in the plains at the foot of the Garo Hills. Goalpara was reopened in 1898 for work among these people and though several schools have been started and a number of



Burning Sacrifices

converts baptized, progress is impossible at present for no missionary has been able to give his time to them for several years.



A Village Church

The Mikirs, an animistic tribe of 100,000, inhabit a hilly tract near our long occupied station, Nowgong. Work was begun for them in 1859 but because of sickness and frequent necessary change of mission-

aries the work was inadequately sustained and the mission lost the confidence of the natives. In the early nineties, however, Rev. P. E. Moore and Rev. J. M. Carvell located at Tika for work among the Mikirs alone and they won back the people and established a successful church. Later Mr. Carvell removed to Golaghat to conduct work for Mikirs of that section.

Among the Nagas in upper Assam the division into many tribes and the diversity of languages have made work difficult but, like the other animistic people, these are welcoming the gospel. Abundant results are being achieved. The work is being conducted from three different stations — Impur, the successor of the first station of the hill country, Molung village; Kohima, the seat of government for the Naga District; and Ukhrul, in the nominally independent state of Manipur. The first permanent station among these people was opened by Dr. E. W. Clark, as before mentioned. Kohima was also opened largely through his influence and financial help. Impur reaches the Aos, Lhotas, Semas and other surrounding tribes; Kohima, the Angami, which is the

strongest of the thirty Naga tribes of upper Assam, and others; and Ukhurul reaches the Tangkhuls and Kukis.



An Evangelist of the Hills

Work for the Manipuris who rule over the Tangkhuls and Kukis has so far been impossible because of the hostility of the officials of Manipur state. This state won notoriety in 1891 by treacherously massacring the chief commissioner of Assam and several other British officers and it was this act that led Rev. William Pettigrew and two English missionaries to locate on the border of the state preparatory to opening a station. Mr. Pettigrew's school, later taken out of his hands, was largely attended at first, and his educational system was adopted by the Manipur Government. He, however, for some years has not been allowed to work nor to live in the Manipur state and has had to confine his

efforts to the Tangkhul Nagas in the surrounding hill districts. The isolation of Ukhurul from medical assistance makes it necessary for him to reside, temporarily at least, in Kohima.

The Abors and Miris, being independent of British control, are not included in the census and their numbers are therefore not known; but there are many of them and they are very inviting for mission work. The Abors are pure spirit worshipers, but the Miris in the plains have become

Hinduized. Their station is Sadiya which was reopened about 1900 by Mr. Arthington, an English independent missionary worker. The mission was transferred to the American Baptist Society in 1905 and Rev. L. W. B. Jackman and Rev. H. W. Kirby, M.D., were stationed there. They reach also the people of other tribes in that section. Situated as it is, near the best pass into Tibet and not far from West China, this station offers unbounded possibilities for the regions beyond.

EVANGELISM

Proclaiming and imparting the gospel is the great aim of all departments of the work. Whether the missionaries preach in the market place, teach school or develop industrial plants, the aim is always the same — to evangelize and teach others to evangelize.

The converts in the mission are organized into churches which on the older fields to a good degree have pastors and are self-supporting. Churches are grouped in seven associations, four in the hills and three in the plains, which meet annually for inspiration and encouragement and the discussion of plans. Through these associations the churches engage and support evangelists and give funds for the educational work of the field. Many evangelists are maintained but a far greater number should be trained. More than 78,000 hills people and 370,000 plains people are still untouched by Christian activities. Hope for their evangelization lies in the Christian natives.

EDUCATION

Educational work has been conducted from the first. The missionaries look upon it as a great opportunity offered them by the circumstances and needs of the situation. The hillmen were found without even a written language and the immigrant peoples are almost equally



A Mission Launch at Sadiya

illiterate. Not only must facilities be supplied but the people must be stimulated to use them when supplied and the missionary has proven to be well qualified to administer this stimulant. Thus education is emphatically and efficiently evangelistic; the Christian school taught by the Christian teacher is often the nucleus around which the Christian community and church develop.

In the Assam Educational Policy, we read, "It is a legitimate use of mission resources to expend them in educating those who are neglected in the public school system if, in establishing mission schools for these neglected people, the two-fold aim of leading the pupils to Christ and of the formation of Christian character predominates together with a third and subordinate aim of diffusing Christian ideals throughout the community."

Most of the education is primary, aiming in the villages to give, besides religious instruction, a workable knowledge of reading, writing and arithmetic. In addition to these lower grade schools there are five of higher grade at Tura, Kohima, Ukhrul, Impur and Jorhat.

The last is the Jorhat Christian Schools, for boys only,



Gauhati School Babies

consisting of a School of Bible Instruction, to produce a trained Christian ministry, the School of Academic Instruction and School of Work, to produce trained Christian laymen. These are all of high school grade and receive pupils from the primary mission schools.

At Nowgong, half way between the most eastern and most western of our stations, a high grade school is conducted which serves the whole Assam Mission with the exception of the Garos. It is a girl's school with a normal department and a kindergarten. Boarding schools are operated at North Lakhimpur and Sadiya, Golaghat and Gauhati, the latter being supported by the Woman's Society. The Gauhati school for girls is conducted on the dormitory plan with girls of all ages, from kindergartners to young women, living in small cottages that are grouped about the chapel and teachers' residence. The discipline is in the hands of the students and with their regular studies they receive training in homework which proves of wide-spread value when the girls return to their communities.

Rev. W.E. Witter, D.D., and Mrs. Witter carry on a unique work at Gauhati among the students of Cotton College, a government institution drawing men from all Assam. They

have made of their home a social center where the students come in large numbers to read and to talk over matters of spiritual interest. This particular work, reaching as it does the prospective leaders of the country, is one of the most hopeful endeavors in Assam. Plans for a large and well-equipped hostel where personal work can be done among the Christian students and others who are housed in it are being considered.

MEDICAL WORK

Medical work is indispensable on such a field, especially among the spirit-worshippers who have been used to sacrificing in order to escape illness and after conversion still look to their religious teachers in times of sickness. The people in both plains and hills are ignorant of the first principles of cleanliness and care of the body and most of the prevalent ill-health is due to unsanitary habits. In a climate that is favorable to tropical diseases ignorance is



In the Jorhat Industrial Department

fatal and the medical missionary performs an invaluable service. There is a physician at each of the following stations: Tura, Sadiya, Impur and Kohima. Rev. G. G. Crozier, M.D., at Tura has succeeded in making his medical work self-supporting and has a good hospital and a trained nurse as assistant. Dr. Kirby's hospital at Sadiya is also self-supporting. Rev. J. R. Bailey, M.D., conducts medical work at Impur and Rev. S. W. Rivenburg, M.D., at Kohima.

INDUSTRIAL TRAINING

Industrial work has been undertaken at all the station schools though the department at Jorhat is by far the most comprehensive. The industrial training not only educates the boys for usefulness but gives them, as pupils, the opportunity to earn their support while pursuing their studies. It is believed that a young man who earns his way through school is better qualified to become an efficient helper among his people than one who has been carried through by outside help. Every phase of industry is taught, from carpentering to gardening.

LITERATURE

An obligation to furnish Christian literature rests upon the missionaries, for the people, as soon as they learn to read, read voraciously and there is an abundance of evil literature in some dialects. In spite of the difficulties presented by the diversity of languages in Assam and the lack of time for such work, a goodly supply of Christian literature has been produced. The Bible has been translated and published in Assamese and parts of the New Testament in six other languages. Text-books have been printed in all of these languages and Sunday school literature, hymnals and periodicals are distributed. But much more needs to be done in producing a wholesome, stimulating, elevating literature for these people just emerging from heathenism.

The work of the entire field, in all its departments, is planned and carried out by a conference of which all the missionaries are members. The conference meets annually for fellowship and discussion of plans and between the sessions appointed committees supervise and conduct the activities. The general feeling among the missionaries is that, with the present small force of workers, they cannot adequately cover the territory to which the Society has committed itself by assuming the responsibility for it. They are praying constantly for reenforcements. At the same time the work that is being undertaken is moving on toward success as it has from the first in Assam. The people of the hills are proving faithful and willing Christians and large numbers of them are accepting the gospel yearly. The conversion of the outcastes of the plains goes on with steady progress and the Hindus and Moham-medans, though much more inaccessible, are loyal and influential Christians when they do accept Christianity.



Baptism in Manipur

THE THIRTEEN STATIONS

Gauhati (Gou-hät'-tî). Opened 1843; fourth largest town in Assam proper; situated on Brahmaputra river; population 12,481; seat of Cotton College, a government institution; work conducted chiefly for Assamese and Garos; boarding and day school for girls; important personal work for students of the college carried on.

Goalpara (Gō-al-pā'-ra). Opened 1867; unoccupied for a long period; reopened in 1893; Assamese, Bengalis, Rabhas and Garos represented; on Brahmaputra river, west of Gauhati.

Golaghat (Gō-la-ghāt'). Opened 1898; located in region possessing some of finest tea plantations in the world; nearly all the churches with their own pastors and supporting evangelistic and educational work through their associations; primary boarding school; part of the Mikir work also conducted from this station.

Impur (Impōōr'). Opened 1893; located in Naga Hills, an un-administered tract occupied by savages between Assam and Burma; elevation 4000 feet; considerable medical work; training school of six year course with 100 boys and one girl enrolled.

Jorhat (Jor-hāt'). Opened 1903; in the plains on the Jorhat State Railway; home of Jorhat Christian Schools, the highest grade institution under American Baptists in Assam.

Kohima (Kō-hē'-ma). Opened 1879; on motor road between the plains and Manipur, extended by bridle path to Burma; seat of government for entire Naga Hills District and place of considerable importance; station school; medical work.

North Lakhimpur (Lāk-im-pōōr'). Opened 1895; north of the Brahmaputra river, extending to foothills of the Himalayas; tea garden country; station school; residence of missionary conducting work in Darrang field 100 miles distant.

Nowgong (Now-gong'). Opened 1841; situated about half way between the most eastern and most western stations; its field lying in the plains but extending into the Mikir Hills and Khasi Hills; large central school for girls with normal department and kindergarten, which draws pupils from the whole Assam Mission except the Garos.

Sadiya (Sā'-dē-ya). Opened 1906; first station of the Assam Mission, opened in 1836 but abandoned soon after for many years; in the extreme northeast of the province on the road to one of the leading passes into Tibet; work for Abors and Miris, Mishmis, Kamptis, Singphos, Assamese and outcastes.

STATIONS

Sibsagor (Sib-saw'-gor). Opened 1841; includes Dibrugarh, the largest town in the plains; tea garden section and hence the residence of many Europeans.

Tika (Tée-ka). Opened 1896; in the Jaintia Hills south of Now-gong; work for a part of Mikir tribe; small station school.

Tura (Tōō'-ra). Opened 1876; in the hills, some thirty miles back from the landing place on the river; seat of government for Garo Hill District; population of entire district, 140,000 Garos; large mixed Garo school enrolling 300 pupils and giving some industrial training; hospital, out station and dispensaries.

Ukhrul (Oo-krōōl'). Opened 1896; in southeast corner of Assam in nominally independent state of Manipur; Tangkhuls, Kukis and other tribes in the hills, Manipuris in the plains; missionary obliged by government to live outside the state and works only among two tribes of hills people; station school.

BIBLIOGRAPHY

A Corner in India BY MARY MEAD CLARK.

An intensely interesting tale of pioneer work among the savages of the Naga Hills, written by the wife of the first missionary to them. Book.

Under the Roof of the World BY Rev. SAMUEL A. PERRINE.

A brief, comprehensive review of the country, customs of the people, etc. Pamphlet.

Victory of the Cross in the Jungles of Assam BY Mrs. WALTER C. MASON.

An illustrated booklet dealing exclusively with the Garo tribes.

The Gospel Among the Garos.

A shorter account of Garo work. Leaflet.

A Night in a Jungle Village BY G. G. CROZIER, M.D.

Number three of the Missionary Episodes. Pamphlet.

Assam Conference Reports.

Complete review of the year's work in the whole field with articles of general interest from the missionaries, and statistics. Published annually.

Annual Report of the Society.

Containing a section devoted to Assam.

Handbook of the Society.

Containing a review of the stations of every field, names of all missionaries, etc.

MISSIONARIES

MISSIONARIES TO ASSAM

Complete to May 1, 1917

Abbreviations: m., married; * deceased while in service; † retired from the mission and still living (1917); ‡ retired from the mission and since deceased; ** under appointment.

NAME	DATE OF ARRIVAL
*Amy, Miss Laura A. (m. Rev. J. M. Carvell)	1890
Bailey, Rev. James Riley	1910
*Barker, Rev. Cyrus	1840
‡Barker, Mrs. Jane Weston	1840
Boggs, Rev. S. A. D.	1892
Boggs, Mrs. Isadore Whitney	1892
Bond, Miss Ella C.	1886
Bowers, Rev. A. C.	1907
Bowers, Mrs. Florence G. Hull	1907
†Brandt, Miss Anna V. (m. Rev. R. Maplesden, of South India)	1881
*Bronson, Rev. Miles (m. Mrs. F. A. S. Danforth; Miss Mary D. Rankin)	1837
*Bronson, Mrs. Ruth M. Lucas	1837
*Bronson, Miss Rhoda M.	1840
*Bronson, Miss Maria	1870
*Brown, Rev. Nathan	1836
‡Brown, Mrs. Eliza W. Ballard	1836
†Burdette, Rev. C. E. (m. Miss Miriam Russell)	1883
Carter, Miss Omie Eleanore	1914
Carvell, Rev. J. M. (m. Miss Laura A. Amy)	1895
Carvell, Mrs. Alice M. Parker	1898
*Clark, Rev. E. W.	1868
†Clark, Mrs. Mary Mead	1868
‡Comfort, Rev. M. B.	1866
‡Comfort, Mrs. Jennie E.	1866
‡Craighead, Rev. James (m. Miss Ida M. Kushmore, of Burma)	1893
†Craighead, Mrs. Ida M.	1893
Crisenberry, Miss Edith Estella	1912
Crozier, Rev. G. G., M.D.	1899
Crozier, Mrs. Mabel Bosworth	1899
‡Cutter, Mr. O. T.	1836
‡Cutter, Mrs. Harriet B. Low	1836
*Danforth, Rev. A. H.	1847
*Danforth, Mrs. Frances A. Studley (m. Rev. Miles Bronson)	1847
†Daniels, Miss Lolie (m. Rev. A. J. Parker)	1896
*Dauble, Rev. G. (m. Miss M. S. Shaw)	1850
‡Dickson, Rev. H. B.	1901

MISSIONARIES

NAME	DATE OF ARRIVAL
†Dickson, Mrs. Eleanor A. McAfee	1901
Doe, Miss Florence Helen	1911
Dowd, Rev. W. F.	1900
Dowd, Mrs. Muriel A. Massey	1900
Dring, Rev. William	1890
Dring, Mrs. Esther Stannard	1890
Firth, Rev. John	1893
Firth, Mrs. Ida L. Webster	1893
Fox, Rev. Url Morris	1911
Fox, Mrs. Nellie F. Hollis	1911
†Gaylord, Ella M. (m. W. H. H. Forbes)	1874
†Gurney, Rev. A. K.	1874
†Gurney, Mrs. Mary F. Laurence	1877
†Haggard, Rev. Fred P.	1893
†Haggard, Mrs. Fannie L. Snow	1893
†Hallam, Rev. A. A.	1891
†Hallam, Mrs. Rachel Thompson	1891
Harding, Rev. F. W.	1907
Harding, Mrs. Nellie N. Hurd	1907
Hay, Miss Elizabeth Ellen	1914
Holbrook, Miss Linnie M.	1906
Holmes, Miss Ella Marie	1910
Jackman, Rev. L. W. B.	1904
Jackman, Mrs. Susie D. Ransom	1904
Kampfer, Rev. George Richard	1910
Kampfer, Mrs. Emma E. Kose	1910
*Keeler, Miss Orrell C. (m. Rev. M. C. Mason)	1875
†Keith, Rev. T. J.	1872
†Keith, Mrs. Pollie A.	1872
†King, Rev. C. D. (m. Miss Anna M. Sweet)	1878
Kirby, H. W., M.D. (transferred from Africa)	1907
Kirby, Mrs. Mary E. Reeves	1907
†Klein, Rev. F. W.	1890
†Klein, Mrs. Jennie J. Lounsbury	1890
Long, Miss Anna E.	1900
Longwell, Rev. R. B.	1906
Longwell, Mrs. Bernie Ballentine	1906
†Loops, W. A., M.D. (m. Miss E. Vincy Preston, of So. India)	1905
†Loops, Mrs. E. Vincy Preston	1906
Mason, Rev. M. C. (m. Miss Orrell C. Keeler; Miss Nettie Purssell)	1874
*Mason, Mrs. Fidelia Howes	1874
*Mason, Mrs. Clara M. Arthur	1884
Mason, Rev. W. C.	1902

MISSIONARIES

NAME	DATE OF ARRIVAL
Mason, Mrs. Florence N. Smith	1903
†Mason, Miss Stella H.	1888
Mather, Asher King	1914
Mather, Mrs. Ruth E. Delzell	1914
Miller, Miss Ella G.	1902
Moore, Rev. P. E. (m. Miss C. E. Purssell)	1891
*Moore, Rev. P. H.	1880
Moore, Mrs. Jessie Traver	1880
†Morgan, Miss Henrietta (m. Mr. Gwylm Herbert)	1895
†Munger, Rev. I. E.	1896
*Munger, Mrs. Helen W. Ankeney	1896
†Neighbor, Rev. R. E.	1871
†Neighbor, Mrs. Anna M. Bell	1871
†Parker, Rev. A. J. (m. Miss Lolie Daniels; Miss Alberta Sumner)	1898
Paul, Rev. Joseph	1895
Paul, Mrs. Clara E. Cox	1895
†Perrine, Rev. S. A.	1892
†Perrine, Mrs. Rosie L.	1892
†Petrick, Rev. C. E.	1889
*Petrick, Mrs. Clara Stengel	1889
Pettigrew, Rev. William	1896
Pettigrew, Mrs. Alice Goreham	1896
Phillips, Rev. E. G.	1874
Phillips, Mrs. Ella V. Howes	1874
Protzman, Miss Helen M. (m. S. W. Rivenburg)	1907
Purssell, Miss Nettie (m. Rev. M. C. Mason)	1885
*Purssell, Miss Charlotte E. (m. Rev. P. E. Moore)	1887
*Rankin, Miss Mary D. (m. Rev. Miles Bronson)	1872
Rivenburg, Rev. S. W., M.D.	1884
*Rivenburg, Mrs. Hattie E. Tiffany	1884
†Robb, Miss N. Agnes	1907
†Rood, Miss Alice J.	1894
†Russell, Miss Miriam (m. Rev. C. E. Burdette)	1878
*Scott, Rev. E. P.	1862
†Scott, Mrs. Anna H. Kay, M.D. (appointed to China in 1889)	1862
†Shaw, Miss M. S. (m. Rev. G. Dauble)	1850
†Smith, Rev. W.	1912
†Smith, Mrs. Enid Severy S.	1912
Stephen, Rev. A. E.	1893
Stephen, Mrs. Maggie Sutherland	1894
†Stoddard, Rev. I. J.	1847
†Stoddard, Mrs. Drusilla Allen	1847
*Sumner, Miss Alberta (m. Rev. A. J. Parker)	1896

MISSIONARIES

NAME	DATE OF ARRIVAL
Swanson, Rev. O. L.	1893
Swanson, Mrs. Emelia H. Wenberg	1893
†Sweet, Miss Anna M. (m. Rev. C. D. King)	1875
Tanquist, Rev. J. E.	1912
Tanquist, Mrs. Mabel C. Widboom	1912
*Thomas, Rev. Jacob	1836
†Thomas, Mrs. Sarah M. Willsey (m. Rev. S. M. Osgood, of Burma)	1836
Tilden, Rev. Charles H.	1909
**Tilden, Mrs. Grace B. Darling	—
†Tolman, Rev. C. F.	1858
†Tolman, Mrs. Mary R. Bronson	1858
Tuttle, Rev. A. J.	1901
Tuttle, Mrs. Frances K. Davidson	1901
Vickland, Miss Ellen Elizabeth	1915
*Ward, Rev. William	1850
*Ward, Mrs. Cordelia S. Heffron	1850
*Ward, Mrs. Susan R. Stone	1860
†Wherrett, Miss Gertrude	1900
†Whiting, Rev. S. M.	1850
†Whiting, Mrs. Elizabeth Flint	1850
Wilson, Miss Isabella	1895
Witter, Rev. W. E., M.D.	1884
†Witter, Mrs. Mary A. Potter	1884
Witter, Mrs. Mary F. Barss	1912
†Yates, Miss Nora M. (m. Mr. P. G. Turner)	1891

Index

PART I. GENERAL SURVEY	
Location	4
Topography	4
Position	5
Origin of people	5
Population	6
Industry	6
Climate	7
Languages	7
PART II. THE LAND AND THE PEOPLE	
Area	10
Physical features	10
Religions	11
Habits of people	12
Appearance	13
PART III. BEGINNINGS OF MISSIONS	
First missionaries	16
First station	16
An early tragedy	17
Beginnings in the hills	18
First hill missionary	19
PART IV. PRESENT WORK	
Baptist stations	22
Work in the plains	22
Hindus and Mohammedans	22
Outcastes	23
Work in the hills	23
Garos	24
Rabhas	25
Mikirs	26
Nagas	26
Abors, Miris and others	27
Evangelism	28
Education	28
Medical work	31
Industrial training	32
Literature	32
Summary	33
LIST OF STATIONS	34
BIBLIOGRAPHY	35
LIST OF MISSIONARIES	36

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The District Secretary of your district.

Department of Missionary Education, 23 East 26th Street, New York City.

Literature Department, Box 41, Boston, Mass.

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